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LETTER FROM ENGLAND.

East Gloucester, Nov. 8, 1850.
Voyage—Custom House Annoyances—Home—Old Friends—Interference—Wesleyan Theological Students—Wesleyan Reform—Reasons for it.

DEAR BRO. STEVENS:—As I have recently returned from a visit to my friends in England, I thought you would consider it no intrusion on yourself or readers, for me to communicate a few facts and incidents of observation and experience in my journey. This I attempted to do when over the great waters, but I suppose my letter did not reach you; for this I was sorry, as their falling to hear from me at a time when they looked for some communication, caused some apprehensions both in my family and charge as to my safety. There was no ground for such fears, however, if they had only known the circumstances.

It was on the 9th of April, your humble correspondent set out to visit those from whom he had been separated for eight years; it was while our Conference was in session in Providence, R. I. Being detained in New York for a few days, I was very cordially invited by Bro. Griswold, then stationed at Mulberry street, to spend the time with him. A person could not be long in this family without feeling himself perfectly at home. Here seemed to reign unalloyed friendship, blended with Christian affection and courtesy.

Leaving the sea voyage, in which there was nothing remarkable except its length, being of five weeks' duration, easterly winds at that time prevailing for three weeks in succession. On Sunday morning, May 26, near 10 o'clock, we entered Prince's Dock, Liverpool. Monday about, or near the same time, we had to pass the Custom House, which is rather trying business to one unacquainted with it. The business of these officers, at this time was to turn over and upset in a very rude manner the contents of each trunk and box, and seize with the utmost greediness every article of Yankee art, or American enterprise, on which custom had been imposed by the nation. The process of this Custom House was astonishing even to an Englishman. Daguerreotypes, books of knowledge, religion or science, share the same fate as tobacco. You have the liberty offered at these establishments either to pay the duty or abandon the articles. John Bull, this is hardly as it should be. There ought to be some favor shown to knowledge. It would certainly be of lasting use to some of our islanders to possess a little more of it. Knowledge everywhere should be allowed to circulate free as air. The demand made on books is sixpence per pound, or 12 cts., and on daguerreotypes 1s. each, or 24 cents. Travellers will do well to remember this. But what was more mortifying still to the writer, not wishing to pay duty on a book he had taken over simply to read on his passage, and did not wish to use or sell it on those shores, was when he had obtained a promise from one of the officers to keep it in his possession till his return, to find on his applying for the work, the copyright condemned. The work was Horne's Introduction unbridled—worth from four to five dollars. He was informed that neither Queen Victoria nor the President of the United States could have it. But the recollection that one was now on the shores of old England, and only forty miles from the scenery of childhood and youth, produced a curious sensation, and was calculated, after having been away so long, to absorb the mind in reflections on the past.

Having reached Manchester as early as possible after adjusting matters at Liverpool, he next took passage for Longsight, where was the nearest station at which train stopped to the old family residence. The train passed on and stopped, and the man that waits on passengers called out, Longsight—but it seemed utterly impossible that that could be Longsight. If it were, it was evidently much altered and improved, and the station was in an altogether different place from what it was eight years ago. The writer did not seem to realize what the man did say, but kept a good look out to see if he could recognize any of the buildings on each side the road; but nothing looked positively natural, and so the train went on till he began to apprehend, that either he had taken the wrong track, or must have gone farther than he ought to have gone, and so he began to inquire of his fellow passengers, who informed him that the train was just going to stop at Stockport station, so that he had come over ground with which he had been familiar for twenty-four years of his life, and yet was unable to recognize hardly a single thing or person. He was now six miles south of Manchester, and three beyond the place of his nativity. Of course he took the next train back to Levenshulme, where he arrived a little after five o'clock. This was the place he had travelled so far to see; and the reason why he did not know it at once was, the many newly erected buildings that everywhere covered the ground once verdant. A few rods from the station-house resided many of his old friends, and some near relations. He had but just reached the main road (called London road) when a query ensued between a friend and one akin, who that could be walking across the road? They came to a correct conclusion, and hastened with a burst of grateful tears to salute and welcome an almost worn out traveller to his birthplace. He had in a short time friends, religious associates, brothers and sisters, to salute him; and in doing so, their feelings seemed completely to overpower them. The news spread all over the township that R— was come home, and of course all must see and speak with him, if possible. But many were gone to the land of spirits; their voices were hushed in death; and what was more appalling still, many of the neighbors had fallen through intemperance. It would require some time to call to mind the number of this class. Drinking is quite popular and respectable there. There are no particular restraints to check it. It is thought by some that it is essential, to make a bargain of importance, for the parties to be groggy. It is true the total abstinence men do what they can (worthy of them) to exert a favorable influence, but that influence is necessarily weak, from the fact that nearly all the leading men in the nation are against them. Both churches and dissenters, ministers and people, are devoted to moderate, or immoderate drinking; and should a man be so unfortunate or foolish as to become a confirmed drunkard, he is merely the subject of jest and ridicule. Good people pity them, it is true. So far is old England behind the times in this department of morality.

Having rested a few days, your correspondent was prepared to attend to the duties assigned him (for his friends were determined he should not be idle during his stay among them) and to make some observations in his visits to those places of importance that lay near. And it must be remembered, Mr. Editor, he must have had the advantage of one unacquainted with the

country, and the workings of the religious system, to judge respecting them, having been for ten years connected with the Wesleyan church, and nearly half that time a local preacher, &c.

Tuesday, June the 7th, he spent a very agreeable afternoon in visiting the Northern branch of the Wesleyan Theological Institution. Respecting the order observed in this School of the Prophets, he need say nothing. It is enough to say, that time never passed away more sweetly than in an interchange of views and feelings with those students and their teachers. The frankness of this body of promising young men was remarkable. In honesty of heart, they would commit themselves on even agitated subjects, at once, and you could see where they tended. There was none of that scheming to conceal personal views observable in some, but open honesty.

Staying in Levenshulme, about midway between Manchester and Stockport, and only three miles from Didsbury, an opportunity was afforded to judge respecting the reform agitation that was going on; and from having read the different opinions on the subject, and seeing Wesleyanism in practical operation, the writer has ventured to indulge the following humble opinion respecting it:—

That they need a reform there, not so much in the system, as the working of the system. Never was there a more efficient system of church polity than is the Wesleyan; but notwithstanding this, that body is coming short of accomplishing Heaven's designs in raising it up. To perfect the organization they lack a concise Discipline, similar to ours, specifying the duties and powers of ministers, church officers, &c. Endless disputes are likely to ensue for want of a precise rule to which to refer their controversies, so that the private members, as well as others, may understand the functions of each office in the convention. And then, to maintain that popularity in the English mind which the Conference has possessed, a reform is needed evidently in the following points:—

1st. That the Conference should be more lenient towards those who venture to think that a reform in some things may be of use among them. It is no time to throw good men out of church merely for attending a reform meeting, or to treat them as marked men, for thinking and saying it would be beneficial. There is no reference here to the authors of the Fly Sheets; they, it is conceived, deserved expulsion. It seemed pretty evident on the other side of the waters, that some minds in Conference bear rule, and that it is deemed almost treasonable to question the propriety of any of their measures.

2d. Pastoral visiting is fearfully neglected. This, perhaps more than anything, affects the bearing of Methodism on the masses of the English population. The congregations are often small in consequence of it. You would have been surprised to have seen such men as Dr. Newton preaching in Levenshulme Chapel, surrounded as it is with a population of some one or two thousands, with no other place of worship than to a very small congregation. It is not enough to say that their finances are in a good state, and that there has been no falling off in this department. It is a well known fact, that the rich men of the connection, have of late, put forth strenuous efforts to keep up the funds. Thousands of the poorer members have never spoken with their ministers except in receiving their quarterly tickets.

3d. The free use they make of intoxicating drinks. It is not only respectable to take such drinks, but a man is almost suspected of being a reformer if he refuse them, except travellers from America.

4th. The mode in which they receive students into the Theological Institution. After having given proof sufficient that they possess every other qualification, several questions are proposed to them, which are as follows:—Can you pay any or of your tuition? How much can you pay? Have you formed any agreement about, or taken any step towards marriage? Will you relinquish that agreement? An answer to these questions determines whether a young man can enter that institution, and consequently whether he can travel as a minister. To give him a free passage, he must be able to bear part of the whole of his expenses, and consequently there is not much hope for the poor. And if he is engaged to a young lady he cannot enter, unless he can exonerate himself from that engagement. This resembles a four years manumission. Wherever did utility or necessity call for such restrictions? This looks like Romanizing policy!

5th. Their tendency to formality is another barrier to their onward course. Men are apt to be formal enough in attempting to keep the utmost distance from it; but how much more formal must they become, who adopt a system of worship which to many worshippers is only like a rich man repeating the beggar's petition. Many of their members dislike the liturgy, and would fain abandon it; but it exists. And why does it exist? Is it because the best judgments of the wisest men of that Conference think it to be promotive of the greatest amount of spirituality among them? The students of the Theological Institution proposed the question to the writer:—have you any liturgy in America? He answered, we have not, nor I hope in God we never shall have. Having already, perhaps, been too lengthy,

I would remain as ever,
Yours in affection,
R. ALBISTON.

LETTER FROM LOWELL.

District Preachers' Meeting—Discussions—Fugitive Slave Bill—Public Meeting—St. Paul's—Parsonage—Sunday School—Bible Class—Prospects.

MR. EDITOR:—Thinking that the following lines, touching affairs in this goodly city, may interest some of your readers, I submit them for publication.

The Preachers' Meeting for Charlestown and Boston Districts, previously noticed in the Herald, was held in St. Paul's Church, on the 15th and 16th of Oct. The occasion was one of pleasure to our people, whose presence and attention evinced their attachment to the ministry, and their interest in the exercises of the meeting. The address to the ministers, on Tuesday morning, by Bro. Stevens, and the sermon, on the evening following, by Bro. Collier, merit a lengthy notice. But as my sketch I can now give would be very imperfect, I will only say that the efforts were highly honorable to the speakers and profitable to their hearers. The Convention held three sessions a day, chiefly for the purpose of discussion; and among the various subjects introduced were, The obstacles which impeded the progress of Methodism; The means best suited to promote the revival of religion; Reading Sermons in the Pulpit; The

Fugitive Slave Bill; and the Duties of Methodist ministers towards the young. All these topics called forth earnest and eloquent remarks. The spirit of debate was apparent, though there was much harmony of sentiment among the speakers.

The grand and stirring question was, "What attitude ought Methodist ministers to occupy towards the Fugitive Slave Bill?" This nefarious scheme of plundering, though sanctioned by the highest legislative and executive authority in the land, deserves not the dignified appellation of LAW. Call it not law. It becomes only the perverted reasonings of midnight revellers, or the tyrannical plottings of unprincipled scoundrels, that basely kneel to kiss the foot of political power, and then seek to hide their guilty, blushing faces in the folds of the Constitution. In reference to this great subject there was but one voice, one sentiment: "It is the duty, not of Methodist ministers alone, but of all Christians and friends of mankind, to feed, clothe, secrete, and, if necessary, help the fugitive in his flight to a land of freedom."

Certainly no member of that convention would countenance riotous and bloody opposition to civil officers; yet there were brave spirits there, that, rather than give a seeming approbation to the Fugitive Bill, would stand up in the dignity of Christian benevolence, to shield the trembling slave from the pursuer's grasp, until their own blood, shed by wicked hands, should be poured out as a holy oblation on the altars of liberty.

May we not hope that the logical and eloquent address which has gone forth with the sanction of that meeting, will be potent to develop and combine the sentiments of hostility our people cherish towards this hateful mandate of slavery? Will not some of the strong men among us, whose extended usefulness, and gifted pens, have made their names familiar to the eastern church, devise and prosecute a systematic plan of action, by which the members of our communion in the late Free States, may express their deep, heartfelt abhorrence of this unmitigated despotism? The crisis demands action. Let us awake, while the star of liberty lingers in the western horizon, lest it sink into the ocean of night, and its sacred beams illuminate our eastern homes no more. In the name of humanity and of God, let us protest against being legal kidnappers, and thus becoming accessory to theft, licentiousness, and the host of other frightful crimes involved in American slavery.

On Monday evening following the ministerial gathering, about twelve hundred people assembled in St. Paul's, and were addressed by several clergymen of this city, on the Fugitive Bill. The speakers took high ground in opposition to it, and showed very clearly the duty of Christians to help the fugitives. The impression made was highly favorable to the cause of humanity.

But many law-abiding gentlemen, ready to sacrifice right for gain, are painfully grieved to see ministers holding out the shield of their influence to protect the oppressed. They appear to think that men who are called to preach the Gospel of peace, ought to mind their own business, and let Satan and wicked politicians have their full scope to achieve their mutual designs. The history of the past is indeed pregnant with admonitions to such meddling and stubborn teachers. The worthies in the flames of the furnace, the prophet in the lion's embrace, the Baptist baring his neck for the executioner's knife, and the insulted Nazarene upon the cross, tell us how dangerous it is to oppose the schemes of avarice, of ambition, and of lust. Nevertheless there are men, and, thank God! there are some in Lowell, who refuse to bow down at the sound of saebut, dulcimer and harp, and boldly maintain the truth, in spite of political aspirants and their obsequious satellites.

Relative to our own church and society, I might name many things that are encouraging, but the length of this article forbids more, at present, than a hasty notice. Our enterprising Trustees have decided to thoroughly repair our spacious temple. The work of white-washing, painting, cushioning, &c., is rapidly progressing, and will soon be completed. Justice, however, to the ladies, always the better half of mankind, requires me to say that they have contributed largely to set the ball in motion, by presenting to the Trustees the noble sum of two hundred and sixty dollars, being in part the avails of their Fair held a year since. Not content with one successful effort, their generous hearts have prompted them to appropriate the avails of their future social labor, towards erecting and furnishing a parsonage. Not many seasons, we trust, will pass before their object shall be achieved. But should misfortune for a time await their enterprise, it is sure of ultimate success, for the faith of woman cannot fail.

Our Sabbath School is in a more flourishing condition now than it has been before for many years. The last month we have had an increase of sixty. Several of our older brethren united a few weeks since to form a Bible class, which adds much to the dignity and influence of the school. The young men exhibit far more than a usual interest on this subject, and the ladies, the ever cheerful patrons of generous enterprise, are laboring with a zeal characteristic only of themselves.

"But the best of all is, God is with us." Backsliders are returning, and sinners are beginning to inquire what they must do to be saved. There is no sudden excitement, but what is far better, a deep and general impression, that the set time to favor Zion has come. We are praying for a general outpouring of the Spirit, and are cheered by many signs of coming good.

JOHN H. TWOMBLY.

Lowell, Nov. 15.

WESLEYAN METHODISM.

We should like to lay before our readers the practical workings of English Methodism, especially as its spirituality is developed in its disposition to "devise liberal things," and the noble-hearted benevolence with which it adapts and sustains its connexional efforts to do good. There is a large spirited philanthropy among them, that makes them seek great things in magnificent schemes of usefulness, and in which every one feels himself a debtor to the extent of the ability which God has given him. But the details of these things would fill a volume; and what would render it more difficult is the fact that they are always devising and always giving. They are all free-will offerings cheerfully given. But if any system of government were devised such a course as a system of taxation, to make such a demand upon the purse of six people, it would produce a revolution in six months. Money is power; and John Bull has some queer notions about its power. If he don't like the government, he votes "to stop the supply." He doesn't like the preacher, or the subject, he stops the supplies, till things are done

to his liking. Punch says John Bull is "a jolly old gull;" and he is, in some things. But he soon comes round to his government or his church, and then he gives all the more for his brief and harmless stoppage. We have noticed some recent discussions about stopping the supplies among the Methodist malcontents in England. But as yet we do not perceive that it has produced any material abatement in the stream of gold that is ever flowing into the treasury of the church, and thence on a commission to do good in all the earth. The English Methodists more than any other people on earth have learned to unite praying and giving. They seem to do both on a scale somewhat commensurate with the duty of personal holiness and the obligation to do good of every possible kind to the souls and bodies of men. Would that such a spirit were found in every Christian breast!—Richmond Ch. Advocate.

For the Herald and Journal.

LADIES' REPOSITORY—PROF. CALDWELL.

MR. EDITOR:—There is in the last number of the Ladies' Repository an article on the "Dying hours of Prof. Caldwell," by the present writer. It was forwarded to the editor about a year since, and as I saw no acknowledgment of the article, I did not expect it to appear. Yet it is not now, I trust, entirely out of season; and I presume there are good reasons for deferring it. But the article is wanting of an entire paragraph, the closing one, which, as it was written for a special friend, and as there are some other reasons for it which I need not explain to the public, I would ask you to publish. The paragraph is as follows:—

"There are several kinds of greatness connected with man. The one is a massive frame, to which is united, perhaps, a glorious human countenance. Another is seen in a massive intellect; yet another greatness is in moral features. It is in the last that we are allied most closely to angels, to Christ, to God. This was the greatness of John, of Peter, of Paul, of every angel in heaven. It was the moral features of St. Paul that withstood the shock of the whole Roman Empire, nay, of the gates of hell itself. It was this that withstood the world in all its forms. The glory of all these men was their moral grandeur. And it is this that distinguishes, in a greater or less degree, every true Christian from the mere intellect around him that may be equal to his own."

But Bro. Caldwell united to a vigorous and well trained intellect, the higher qualities of moral worth in no ordinary degree. He not only breathed the current that was against him, but he made head against it, till he had acquired a moral worth that might be envied by us all. It was this moral power that gave him command over the young, that added weight to his mental endowments wherever he went and in whatever he engaged. It gave promptness and energy to life, and clothed all great interests with the hue of his own spirit, and made him, in a word, the kind and devoted husband, the affectionate and dutiful son, the strong friend, the excellent Christian, the triumphant Saviour. Peace to his precious memory!"

The last line of the article in the Repository running thus: "would that our world had more such men as was Merritt Caldwell," I disown. That was added by the editor, as a substitute for the above. The only objection I have to it is, it may do him, but for me it is too faint. Affectionately yours,

G. F. COX.

Westfield, Nov. 12.

For the Herald and Journal.

REPORT OF THE BOARD OF VISITORS

Of the N. H. Conference Seminary, for the Anniversary, ending November 13, 1850.

The Board of Visitors of the N. H. Conference Seminary, would invite the attention of the friends of the institution, and of the public generally, to the following report of its late anniversary:—

EXAMINATIONS.—Classes were examined during Monday and Tuesday, the 11th and 12th inst., on the following branches, viz.:—French classes in Latin, one in Greek, two in French, in connection with one of which there was an examination in Italian; one class in Geometry, two in Algebra, one in Chemistry, one in Botany, one in Physiology, one in Mental Philosophy, one in Natural Philosophy, and one in Logic. Besides these there was a graduating class, which was examined by the Visitors and Faculty, on various branches of the course.

In the course of these examinations, the Visitors became well satisfied that the studies of the institution had been faithfully and successfully attended to. Such results as we witnessed could only have arisen from great diligence on the part of the instructors, and corresponding faithfulness on the part of the students.

It would give the Visitors pleasure to point out the excellencies of the several classes; but it will be proper here to mention particularly, only the graduating class. This class, consisting of Miss Cynthia J. Twombly, of Alton, Miss Ann E. L. Hobbs, of E. Sandbornton, and Miss Mary K. Holmes, of Dalton, N. H., the Visitors feel bound to acknowledge, exhibited excellencies in the various branches of an extended English and scientific course, which would have been honorable to any institution in our country.

The Visitors, therefore, unanimously recommend that these young ladies be presented with the appropriate honors of the institution.

EXHIBITIONS.—These took place on Wednesday, and occupied the entire day until a late hour at night. They consisted of orations, poems, colloquies, compositions by the young ladies, and musical performances on the Piano Forte. Where so much was excellent it appears to be useless to particularize.

The festival of the graduating class of 1848, which was held on Wednesday evening, is spoken of as an occasion of rare interest.

LITERARY SOCIETIES.—There are three literary societies connected with the Seminary, viz.:—"The V. A. S.," "The United Panoplium," and the "Ladies' Literary Society." The Visitors judge that a most commendable interest is taken in these associations by the students.

The Hon. Judge Woodbury, of Portsmouth, delivered an able and instructive address before the "United Panoplium," on Tuesday evening.

CHANGE OF PRINCIPALS.—Rev. R. S. Rust, who has most ably and efficiently conducted the affairs of the institution for several years past, the Visitors regret to hear, has resigned his office as principal. But it gives us great pleasure to learn that John C. Clark, A. B., the late able teacher of Mathematics, has been chosen the Trustees to take his place. Principal Clark will enter upon his duties the first Monday after Thanksgiving, with efficient assistants both in

the male and female departments. We shall confidently look forward to days of still greater usefulness for the N. H. Conference Seminary under his administration.

REVIVAL.—The frequent revivals of religion in our literary institutions endear them to our hearts above everything else. A good state of religious feeling has prevailed among the young gentlemen and ladies of this institution the past term, and at least thirteen, if we are rightly informed, during the past term, have been converted to God.

CONCLUSION.—In conclusion, we confidently recommend the institution to our friends as one of the best, cheapest, most easy of access, and on all accounts one most worthy of patronage among the many excellent seminaries of our church and country.

Visitors present, REV. CHAS. N. SMITH,
" F. FURBER,
" F. A. HEWES,
" KIMBALL HADLEY,
" MOSES A. HOWE,
S. M. VAIL, Chairman.
W. C. PRESCOTT, Secretary.

* Students going to the Seminary, should stop at the Sandbornton Bridge Depot, and not at Northfield.

NATIONAL PRESUMPTION.

The Jewish nation perished in the delusion that they were the favorites of Heaven, and infallibly secure of the divine protection. They rejected the counsel of God, not considering that he was able of the very stones to raise up children to Abraham, and not regarding the possible consequences to themselves. This presumption has been epidemic among the nations, and it would be strange if it failed still to manifest itself. It is the spirit of much that is spoken and written concerning the future of this country. Not merely those whose atheistic spirit is disclosed in the use of such phrases as "manifest destiny," and the like, but men who profess a reverent regard to God's righteous providence, would seem to consider that the American republic is not only safe, but its continued existence is in some way essential to the fulfillment of the divine purposes.

It does not seem to occur to any that we are in a state of probation, nationally as well as personally. It is taken for granted that the future is as secure as the past. We endeavor to sum up the inestimable amount of means for good conferred upon us as in trust for mankind, and to compute the great forces organizing here which seem able to move the earth. We talk of our "mission," as confidently as if some special revelation had put the matter beyond all doubt. In religion, liberty, civilization, the arts, all that humanizes and refines society, we are to be the instructors of mankind. We survey our peculiar relations to Asia and Africa and the islands of the sea, and contemplate the untold benefits we are to confer on their teeming millions. These topics have been so generally insisted upon, that one should suppose that in our own conceit we constitute a sort of *primum mobile* in the divine economy, the ceasing of which would stop all the wheels of the system.

In strict harmony with this feeling is the sentiment so widely entertained, that the first duty of every patriot and Christian is to preserve the federal Union, and for that purpose to make any sacrifice. No matter how precious may be the thing demanded, no matter how vehemently conscience may protest against yielding it, no matter how abhorrent the concession may be to humanity, how defiant toward the unchanging dictates of justice,—for the sake of the Union it must be made. For, we are told, our Union is the hope of the world, and to hazard it is to trifle with the expectations of our whole race. "Our free institutions" are the models for universal imitation,—therefore, our sacred duty to coming ages requires that we labor, first of all and at any cost, to preserve those institutions from possible violence. Not to preserve them from shame and dishonor, not to make them worthy of a world's admiration, but to purchase their safety from threatened assaults by submitting them to any required degree of infamy. So the politic Caiaphas proposed to the Jewish council the shedding of innocent blood, to save their "place and nation" from the Romans. The success of this stroke of policy the world has seen.

For all these assumptions, from which such consequences are drawn, no show of reason is apparent. We are told of our religious ancestry,—"the God-sifted three kingdoms," to select the seeds of American society. We are pointed to the wonderful series of interpositions by which the infancy of the nation was guarded from inward distress and outward peril, and its independence ultimately secured. We ponder the strange, colossal march of events upon this continent, all looking to this land as to their common centre,—"with fear of change perplexing monarchs." It appears incredible that such preparations should be made and the nation fail of acting a distinguished part in the movements which are to renovate the world.

Now it is true, and God forbid it should be forgotten, that from its first beginning until now, our country's history has been the narrative of an extraordinary series of providential dispensations. It is true that men of memorable excellence were engaged in laying the foundations of American society. It is true that influential and faithful men are ours, which may powerfully affect the destinies of mankind, and that a field for the almost boundless exercise of beneficent influences is open before us. But a nation having Abraham for their father, governed by direct communications from Heaven, led out with signs and wonders and mighty miracles, and distinguished for ages as the sole depository of the word and worship of God, were not secure against judgment and the doom of final overthrow. And we may rest assured that God has not repealed in our favor the principle—"To whom much is given, of them also much shall be required."

The love of country—of such a country as ours—in which the past has bequeathed such thrilling memories, and before which the future opens such magnificent possibilities, is no unworthy sentiment. But it is only the most degraded heathen who pay devotes adoration to the spirit of Evil to deprecate his wrath, while neglecting the worship, and careless of the favor of the supreme God. The Christian patriot, as earnestly desiring the perpetuity of our Union as any who vaunt their attachment to it, will feel that his first duty is to look earnestly at the "higher law" of God's administration, and to dread, above all other calamities, a conflict between that and the law of the land. No clashing of hostile interests, no storms of contending passions, should move his mind with fear at all comparable to that fear which the recorded judgments of a righteous Providence are fitted to excite. He who thinks "agitation" worse than injustice, and yields to wrong for the

sake of quiet, will certainly incur the woe denounced on those who cry peace when there is no peace. He may look forward with dread to the time when he would give much for the calmness of spirit that waits only on dutiful submission to the claims of right. It is not for us to know the times or the seasons. We cannot fathom all the consequences of our actions. The most plausible signs may prove deceptive. Storms which seem imminent may be dispersed harmless before our eyes, while a cloud not bigger than a man's hand may expand and blacken the heavens. But we may know with certainty that present security, gained at the expense of immutable justice, must be brief. The passions of the day, by whose violence the fatal consent is extorted, have their time, but justice has her eternity.

This is the lesson which nations are the last to learn. Upon the very debris of a universal deluge rise the towers of presumptuous sin. In spite of the experience of thousands of years, men persist in forsaking the Divine protection to put their trust in chariots and horses. They seem really to think that the way of safety is to defy the Almighty, while crouching to powers at war with every attribute of his nature. It is impossible for them to proceed in this way, without clambering over the ruins of nations that have perished, one by one through all the ages, yet like soldiers trampling over the dead and dying, they rush on. The end of all this is it not difficult to see.

We cherish the hope, in common with multitudes, that our own country is not to be added to the mournful succession whose ruins, strewn along the whole pathway of history, are so eloquent in warning. But there is room to fear lest a false patriotism, by making the Republic an idol, and sacrificing to its supremacy that which is dearer than the interests of a thousand worlds, may so affront the Divine Majesty as to demand its overthrow. He who judges among the nations, spoke by the mouth of the prophet to Israel—shall it be said of a people more favored than Israel:—

"I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by; their cities are destroyed, so that there is no man, that there is none inhabitant. I said, Surely ye will fear me, ye will receive instruction,—but they rose early and corrupted all their doings."—Ch. Watchman.

For the Herald and Journal.

FUGITIVE SLAVE BILL.

The following is a copy of resolutions passed at the Preachers' Meeting for Sandwich District, held in Providence, Nov. 5.

Resolved, That the laws of God cannot be annulled by any legislative enactments; and that as ministers of the Gospel, we are bound by our fear of God, by our faith in Christ, and by our law of the rights of man, to resist all such laws as are clearly opposed to the divine.

Resolved, That the law recently passed by the Congress of the United States, called the Fugitive Slave Bill, is in its operation repugnant to the letter and spirit of Christianity, at variance with the true principles of republicanism, and opposed to every sentiment of justice and humanity.

Resolved, That we will use our influence in the pulpit and elsewhere, to procure the repeal of the iniquitous law, as soon as possible.

THANKSGIVING DAY.

It is not easy to determine which is the stronger, the love of imitating, or the love of differing; fashion, or sectarianism. The former is displayed in form and taste; the latter more in substance and essentials. To which of these does the New England festival belong? Undoubtedly to both, partaking of the taste of one, and the substance of the other. This must be the reason, that the Governors of States can never agree in setting apart the same day for the celebration of this most interesting of anniversaries. No matter. Opposition, as well as adversity, has its uses. In consequence of this variety of appointments, we shall keep up a perpetual flame of gratitude for the remainder of the year, beginning with the first lighting of the fire in North Carolina on the 14th of November, and ending with the last flickering of its expiring embers in the boreal pines of Maine on the 19th of December. Along the intermediate space, between these distant outposts, the incense of thanksgiving will be seen successively to ascend from the thousands of domestic altars for the mercies of the year. New Hampshire, Massachusetts, Connecticut and Maryland will celebrate the feast on the 28th of November; Vermont on the 5th of December; New York, New Jersey and Pennsylvania on the 12th of the same month. By that time, Christmas will be at hand to prolong the chant of praise; and Christendom will thus close the year, in merriment at least, we hope in cheerful gratitude. Some of the inferior tribes must suffer, that we may enjoy. Let no unnecessary evil be inflicted. And amid our feasting, it becomes us never to forget the creature, who contribute largely to them, nor the needy of our own race. It will be observed that the 12th of December has been fixed upon in New Jersey, New York, and Pennsylvania.—Newark Daily Adv.

THE FATHER OF ROBERT AND THOMAS EMMETT.

Mr. Henry Grattan, in the life of his distinguished father, relates the following anecdote of the father of Robert and Thomas Emmett:—"The education he gave his sons was singular; and led to many of their misfortunes. Curran used to describe him very drolly, giving them their 'morning draught.' 'Well, Temple, what would you do for your country? would you kill your brother for your country? would you kill your sister for your country? would you kill me? Thus, he misdirected the natural spirit of youth, and infused into their minds an extravagant sort of patriotism."

WOMAN'S ECONOMY.

Governor Barbour, of Virginia, in an address before an agricultural society, says:—"Let every man have the fortitude to look his affairs in the face, to keep an account of his debts and items of expenditure, no matter how long or black the list; if he don't look into it his neighbors will—and more, let him show it to his wife, if he has one. If a prudent woman, it will be of service; if imprudent, it will do no harm; but there are few of the latter, and I cheerfully bear evidence to the care and economy of woman. When in a situation to observe, I can safely say, that I never knew a woman, left to the care of an embarrassed estate, that did not extricate it, if it was possible."

